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p. 115.

THE HONESTIE OF THIS AGE.

Prooving by good Circumstance,
that the World was neuer honest
till now.

BY

BARNABE RICH Gentleman,
Servant to the Kings most
excellent Maestie.

Malis me divitem esse, quam vocari.



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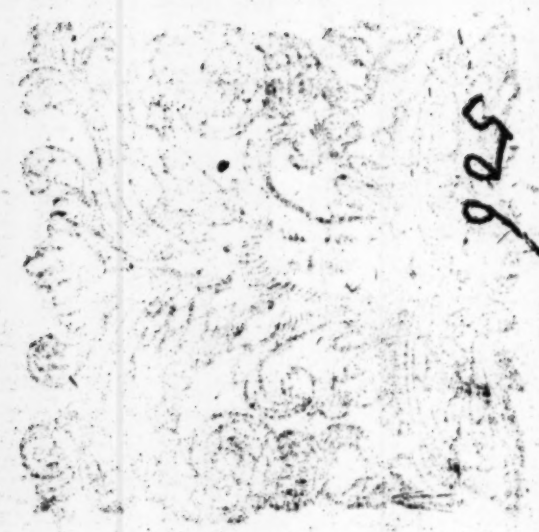
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TO THE RIGHT HO- NOVRABLE, SIR

THOMAS MIDDLETON

Knight, L. Maior of the

Honourable Citie of

LONDON.



Of Honourable Lord, to auoid idlenesse, I haue with Domitian, endeauoured to catch Flies ; I haue taken in hand a text, that will rather induce harred, then winne loue : I haue spoken against those abominations, that are not lesse odible in the sight of the powers of heauen, then monstrous to be tolerated here vpon the face of the earth : I haue grasped at greater matters, then (some will say) is fitting to be handled by a Souldiers penne.

The Adulterer will not endure it, the Drunkard will be angry with it, the Blasphemer will sweare at it, the Bribe-taker, will despise it, the Papist will malice it; so conclude most Honorable, there is no guiltie conscience that will willingly entertaine it.

Remaining then in some doubtfullnesse of minde to whom I might bequeath it, that would either grace or giue countenance vnto it, I was prompted by Report of your Lordships worthines, that now in the course of your gouernment in this Honourable Ciuy of London, you haue set vp those lights, for the suppressing of seuerall sorts of sins, that as they haue already advanced your applause amongst those that be of the best approoued honesty, so they will remaine for ever in Record to your perpetuall praise.

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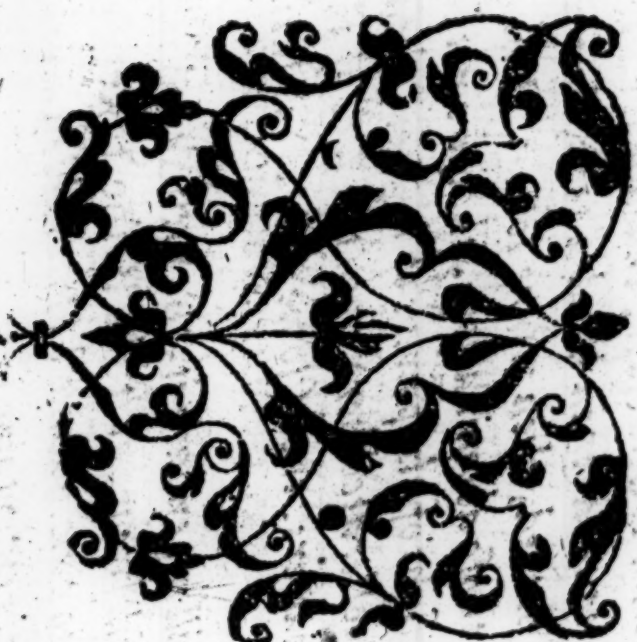
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The Epistle Dedicatory.

Let not therefore my boldnesse seeme presumptuous, that being altogether unknowne to your Lordship, haue yet presumed to shelter my lines under your Honourable name: and thus in affiance of your Honourable acceptance, I rest to doe your Lordship my other kinde of service.

Your Lordships to command,

BARNABE RICH.



To all those Readers that are well disposed.



entlemen; there are but few in these daies that are willing to heare their faults: but they are fewer by a great number that are willing to amend them. Find faults could neuer yet get grace; for *Adulation* is crept so closely into our bosomes, that smothering *Flatterie* is more dearly esteemed then reprehending *Verity*.

I confesse my selfe to be ill beholding to mine owne tongue, that could neuer flatter, lisper, nor lye: Nature hath made the carriage of my words to be something harsh and dull, yet when they seeme to me most slowe, perhaps sometimes they be most sure: I speake plainly, and I meane honestly: and although my words be not imbrodered with high morality, I care not; for I leaue that to *Schollers, Masters of Art and Methode*.

If my lines be plaine and true, they so much the more resemble their *Sire*; and for children to be like their parents, besides the *Midwife* will giue it a blessing, so it is a signe they be *Legitimate*. Defects I know they cannot want, that in their procreation were bred and borne before their time; for as I conceived of them in an instant, so I was deliuered againe in a moment: and these abortiue brats that are thus hastily brought into the world, though they seldome proue to haue any great vigour or strength, yet I hope those will proue to be of as honest and plaine dealing as their father.

I make no doubt but they will please as many as I desire to content; and those are good men, and vertuous women: for the rest that are gauled, if I rub them vnawares, it is but *Chance-meddy*, and then I hope, I shall obtaine a pardon of Course, protesting aforehand, that I haue not aimed at any one particularly that hath not a guilty conscience to accuse himselfe: if any man will thinke them to be too bitter, let him vse it as an *Apothecaries* pill, that the more bitter it is, the better purging.



To the Muses.

Perian sisters, Types of true Renowne,
the radiant lights of Art and secret skill:

I come not to implore a Lamell Crowne,
wherewith to decke my rude untutored quill:

Nor doe I seeke to cline Parnassus hill.

In brieft, the world of Folly I upbraide,

Yet dar'not presse; Faire Dames, so craves your aid.

I smoe the no sinne, I sing no pleasing song;

I cloake no vice, I seeke to beare no eyes.

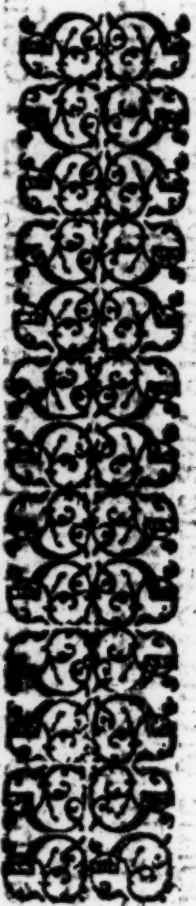
I would be loath to doe Minerva wrong:

To forge untruthes, or decke my lines with lies,

I cannot fable, flatter, and disguise.

Yet mounted now on times discerning stage,

I stand to note the Follies of our Age.



THE



THE HONESTIE OF THIS AGE.



When *Philip* that was the Father of the great *Alexander*, was leuying an armie for the warres, which he intended against the Athenians, and that through all the parts of *Macedonia*, the Countrey was filled with the noise of shrill sounding Trumpets, and of rashing drummes; and that the people in like manner, as busily bestirred themselves to helpe and set forward the souldiers that were then making readie to follow the Capitaines:

Every man being thus in action about this great preparation, in the middelt of all this businesse, *Diogenes* began to rolle and tumble his Tub, still tossing and tumbling it from place to place, in that vnaccustomed manner, that some that did behold him, demanded of him his meaning in the matter: Why (said *Diogenes*) doe you not see this strange alteration, that euery man is doing of somewhat now on the sodaine, and why should not I be as busie as the best? I cannot be idle, and although I can doe nothing else, yet I will rumble my Tub amongst them, if it bee but to holde them company.

I would apply this president in mine owne excuse, that now in this quicke spirited age, when so many excellent wits are en-
deavouring by their penes to set vp lights, and to giue the world new eyes to see into deformity, why should not I that can doe little, yet apply my selfe to doe something, if it be but with *Diogenes* to rumble my Tub? Yet I know I shall offend; for the
world

world is so luld asleepe in pleasures lap, that they cannot endure any rumbling noise, that should awaken them out of that sweete sleepe of security; he that would please the time, must learne to sing *Lullaby* to *Folly*: and there is no *Musicke* so delightfull as the smoothing out of sinne.

How many worthy Preachers be there in these daies that haue with *Heraculus* bewailed the iniquity of the time, and that haue thundered forth the iudgements of God, which the holy Scriptures haue threatned to fall vpon impenitent sinners; But what do lamentations auaille? they doe but make a rumbling like *Diogenes Tub*, the sound is no sooner past, but it is as quickly forgotten. Let them weepe therefore that list with *Heraculus*, I will make my selfe a little merie with *Democritus*; I will laugh at the follies of the world, let the world laugh as fast againe at me, I looke for no better: and not onely to be mocked at, but likewise to be wounded and tortured with lying and slanderous tongues.

The blaspheming wretch, who is ready to make the heauens to tremble with whole volles of oathes: that hee will thunder forth but for the wagging of a straw, will bitterly sweare and protest against me.

The licentious Whoremaster, that in hunting after harlots consumes himselfe both in body and soule, will censure me.

The beastly drunkard more loathsome then a Swine, when he hath so ouercharged his stomacke, that he can no longer hold (together with his draffe) will vomit out my reproches.

The finicall Foole, that by his nice and quaint attire may well be resembled to the *Sea Mermaide* seeming halfe a man and halfe a harlot, will not forbear to mocke and deride me.

The bribing Officer will bitterly curse me.

The Tradefman and Shopkeeper that doe buy and sell vanities, will grudge and murmur at me.

The country *Swaym* that will sweate more on Sundaies, a dancing about a *May-pole*, then he will doe all the week after at his worke, will haue a cast at me.

The infamous *Harlots*, that prostitutes her selfe to euery vicious *Lecher*, will pronounce me an open enemy to woman-kind.

Old mother B. the bawd will shut her doores against me. Now

what

what will become of me that shall be thus beset with such a graceles company? Let me beseech your praiers, you that be wise, and iudicious, you that be endued with wisdom and knowledge, let me yet finde fauour in your eyes: I rather desire my confirmation from those fewer in number, whose names are enrolled in the booke of life, then from the multitude, treading those steps that do assuredly leade to a second death.

And you good and gracious women: whom the holy Scriptures doe auow to be more precious then pearle, let me intreate your fauourable aspect.

You Damoels and young Gentlewomen, that are no lesse adorned with modesty, then garnished with beauty, I haue euer regarded you with a reuerent estimation.

You married wiues that are ornished with honestie, wisdom & vertue, I doe acknowledge you to be the glory of your husbands. The whole sexe of women - kinde in generall, as well olde as young, that haue not tainted their owne credits with ouer much immodest boldnes, I do honour them, and I do prostrate my selfe for euer to doe them humble seruice.

I haue heard speaking of the *Golden age* of the world, and some will say, it is long since past; yet some others doe thinke that the true golden age (indeed) was neuer till now, when gold & gifts do compasse all things: but if I might giue my censur, I would call this *the honest age of the world*. I confesse that in former ages the world hath bin simple and plaine-dealing, but neuer honest till now.

Till now that *Briberie, Vsurie, Forgerie, Perurie*, and such other like impieties, are honest mens professions, and that those endeuours that in times past were accounted abominable, are now made vsual trades for honest men to liue by.

Till now that rich men be faultlesse, and must not be reprehended in their drunkennesse, in their blasphemies, in their adulteries, they must not be blamed, nor howsoeuer they oppress and extort, the poore must not complaine.

And who dares take exceptions, but to a meane Magistrate that is crept into an office, perhaps by corruption? no, it is dangerous to looke into his abominations: but he is sure to perish that will
B
but

but will open his lips to speake against his ill.

And what a dangerous matter would it be to call such a Lawyer, a *pick-purse*, that will take vpo him the defence of a matter that in his owne conscience, he knoweth to be vniust, and yet will send his Client home foure times a yeare with an empty purse?

And he that robs the realme of corne, and of all other commodities, transporting it beyond the Sea, is he not an honest trading Merchant, and what is he that dares call him *thiefe*?

And how many Trademen and Shopkeepers are there that to vent their counterfeit stiffe, will not sticke both to lie, to sweare, and to vse many other collusions, whereby to deceiue, yet who dares tell him that he is but a common *Casiner*?

No, it is more safety for a man to commit sinne then to reprove sinne; and what an easie matter is it now for a man to be Honest, ouer it hath been in times past, when euery vsurer, euery extortioner, euery pricket, euery robber, euery adulterer, and euery common drunkard is an *Honest man*?

And he that will otherwise depraue them, there is law for him, he must stand to the mercy of sweluen men, a Iury shall passe vpon him, and he shall be convicted in an action of *Slander*. I am halfe ashamed to speake of the honest men that be in this Age, and me thinks when I haue to do with some of them, I should borrow his manners, that hauing to tell a sober tale to a Iustice of peace, would still begin his speeches, with *Sir reverence to your worships honesty*.

The fellow had learned good manners, and we may well put a *Sir reverence*, when we do speake of honesty now adayes; for euery rich man is an *Honest* man, there is no contradiction to that; and this makes a number of them to gather wealth they care not how, by the vndoing of their poore neighbours, because they would be honest.

In former ages, he that was rich in knowledge was called a wise man, but now there is no man wise, but he that hath wit to gather wealth, and it is a hard matter in this age, for a man to raise himself by honest principles, yet we are still desirous to mount, but not by the *Charities of Elias*.

Vertue hath but a few that doe fauour her, but they be fewer by a great many in number, that are desirous to follow her.

But

But is not this an *Honest Age*, when ougly *vice* doth beare the name of seemly *verine*, when *Drunkennesse* is called *good fellowship*, *murder* reputed for *Manhood*, *Letchery* is called *honest love*, *Impudencie* *good audacity*, *Pride* they say is *decencie*, and wretched *Miserie*, they call *Husbandry*: *Hypocrisie* they call *Sincerity*, and flattery doth beare the name of *Eloquence*, *Truth* and *veritie*; and that which our predecessors would call flat *Knavery*, passeth by the name of wit and policy?

Then he vpon *Honestie*, that is thus polluted by men, I hope yet amongst women we shall finde it more pure and vndefiled.

In former ages, there were many imperfections attributed to women, that are now accounted no defects at all, neither are they thought to be any scandals to their reputations.

Moses seemeth in a sort to scoffe at some foolish nicities, that were vsed amongst women in his time, *Deut.* 28.

And the Prophet *Esay* reprehendeth the wanton gestures that were vsed by the daughters of *Sion* in his daies, & their haughtinesse of minde; at their stretched out necke, at their wandring Eyes, at their walking and their *Minsing*, as they passed through the streets; then he sets down (as it were) by enumeration so many vanities, as for breuities sake I will here omit to speake of, *Esay* 3.

As *Salomon* pronounceth the praises of those women that beee good, so he marketh out a number of capitall offences whereby we might know the ill. And the ancient Romans banished out of their City, all women that were found to be dishonest of their tounes, yet tolerating with those others that were well known to be dishonest of their bodies: thinking the first to be more pernicious then the last, because the infirmity of the one proceeded but from the frailty of the flesh, but the wickednesse of the other from an vngacious and a wicked minde: but now the bitterness of a tongue, the pride of a haughty heart, the shamelesnes of a face, the immodesty of a mind, the impudency of lookes, the rowling of wanton eyes, the lewdnesse of manners, the lightnes of behaviour, the loosenesse of life, nor all the rest of those notes that *Salomon* hath left vnto vs, (the true marks of a wicked woman) al this is nothing, nor these imputations are no blemish to a womans credite.

Is it not to be charged with the abuse of her body? it is well, she is honest, what care we for the deformities of the minde?

Well, you see now a womans honesty is pent vp in a little roome, it is still confined, but from her girdle downwards.

Is not this a happy age for women? Men haue many faults, whereby to taint their credits, there is no imperfection in a woman, but that of her body, and who is able to proue that? One payre of eyes will not serue, 2. payre of eyes will not beleued, there must be 3. witness at the least to resist the matter.

How shall we now be able to iudge of a Harlot, especially if she be rich, & hath ability to bring her accuser to the *Commissaris Conert*? we must not condemne her by her outwards shewes, by her new compounded fashions, by her painting. by her powdering. by her perfuming, by her rying, by her roysting, by her reuelling, by her company keeping; it is not enough to say, shee was lockt vp with a gentleman all night in a chamber, or that shee had bin seen in a strangers bed: her *Prætor* will make you to vnderstand a little Latine, if you be not able to proue *Remin Re*, you haue slandered her, you must not beleue your owne eyes in such a case, but you must cry her mercy.

This is it that makes *Harlots* so scant, as they be now in England, not a *Strumpet* to be found, if a man would seek from one end of the towne to another.

A generall corruption hath ouergrowne the vertues of this latter time, and the world is become a *Brotzell house of sinne*: It is enough for vs now if we seeke but for the resemblance of vertue, for the souerainety of the thing it self we neuer trouble our selues about it.

Both men and women that are the very flaures of sinne, will yet stand vpon their credits and reputations, and sometimes putting on the *visard of vertue*, will seeme to march vnder the *Ensigne of honesty*.

Whither wil you tend your steps, which way wil you turne your eies, or to whome wil you lend your listning eares, but you shall meet with vice, looke vpon vanity, and heare those speeches that doe not onely tend to *Folly*, but sometimes to *Ribauldris*, other whiles to *Blasphemy*, & many times to the great dishonor of God? Will

Will you walke the streets? there you shall meet with fir *Lau-
rence lack-land*, in a Cloake lined through with Veluet, and besides
his Doublet, his Hose, his Rapier, his dagger, not so much but the
Spurs that hang ouer his heeles, but they shall be guilded,

Will you now crosse the way a little on the other side, there
you shall meete with Sir *Hemie haue little*, so trickt vp in the spicke
and span new fashion, that you would sooner take him to be *Prax-
teus the god of Shapes*, or some other like *Celestiall power*, then a
vaine *Terrestriall* foole.

Your cares againe, shall be so incumbred with the rumbling
and rowling of *Concheys*, and with the Clamors of such as doe fol-
low them, that are still crying out, *O good my Lady, bestow your cha-
ritable Alms: upon the lame, the blinde, the sicke, the diseased, good my
Lady one peny, on halfpenny, for the tender mercy of God we beseech it: but*
*let them call and cry till their tongues doe ake, my Lady hath nei-
ther eies to see nor cares to heare, shee holdeth on her way, per-
haps to the Time makers shops, where shee shaketh out her crownes to*
bestow vpon some new fashioned attire, that we may say, there
is deformity in Art, vpon such artificiall deformed Periwigs, that
they were fitter to furnish a Theater, or for her that in a Stage play
should represent some Hag of Hel, then to be vfed by a Christian
woman, or to be worn by any such as doth account her selfe to
be a daughter in the heauenly Ierusalem.

I am ashamed now to aske you to goe into any of these *Drin-
king houses*, where you should as well see the beastly behaviour of
Drunkards, as likewise heare such swearing and blaspheming, as
you would thinke the whole house to be dedicated to loathsome
sinne, and that hell and damnation were both together there al-
ready resident.

Will you now go visite the shopkeepers, that are so busie with
their *What lack you, or what is it you would haue bought*, and let vs take
a good suruey, what the commodities be that they would thus set
forth to sale, and well shall find that as *Diogenes* passing through a
Faire, cried out: *O how many things are here to be vented that nature
hath no need of?* so we may likewise say, O how many gaudy trifles
are here to be sold, that are good for nothing, but to maintaine
pride and vanity?

If sometimes we happen to hit vpon such necessities, as are (indeed) betroufull for the vse of man, let the buyer yet looke to himselfe, that he be not ouerreached by deceit and subtilty.

Shall we yet make a steppe to Westminster Hall, a little to ouerlookethe *Lawyers*?

My skil is vnable to render due reuerence to the honorable *Judges*, according to their worthines, but especially at this instant as the benches are now supplied; neither would I eclips the honest reputation of a number of learned Lawyers, that are to be held in a reuerend regard, and are to be honoured and esteemed; yet amongst these there be a number of others, that doe multiply suits, and draw on quarrels between friend, & friend, betweene brother and brother, and sometimes betweene the father and the sonne; and amongst these although there be some that can make good shift to send their clients home with peniles purses, yet there be other some againe, that at the end of the Terme doe complaine themselves, that their gettings haue not bin enough to defray their expence; and do therefore thinke that men are come to be more wise in these days, then they haue been in former ages, and had rather put vp a wrong then see a Lawyer: but I do not thinke there is any such wisdom in this age, when there are so many wrangling spirits, that are so ready to commence suites but for a neighbours goole, that shall but happen to looke ouer a hedge: now what conceit I haue in the matter, I will partly manifest by this ensuing circumstance.

As the worthy gentlemen that haue been Lord Maiors of the honourable City of London, haue bene generallie renowned for their wisdom in gouernment, so they haue bene no lesse famed for their Hospitality and good house keeping during the time of their Maioralties.

Amongst the rest, there was one, who not long since being ready to set himselfe downe to his dinner, with his company that were about him, there thronged in on the sudden a great copany of strangers, in that vnrudent manner, as had not formerly bin accustomed; whereupon one of the officers comming to the L. Mayor, said vnto him, *If it please your Lordship, here be too few footmen.* Then heist kenne (answered the Maior) *there are too many guests.*

Now

Now I am perswaded that if Lawyers (indeed) haue iust cause to complaine of their little gettings, it is not for that there be too few suites, but because there be too many Lawyers, especially of these Attornies, Soliciters, and such other petty *Foggers*, where there be such abundance, that the one can very hardly thrive by the other: and this multitude of them doe trouble all the parts of England. The profession of the Law, I acknowledge to be honorable, and (I thinke) the study of it should especially belong to the better sort of gentlemen: but our Inns of Court, now (for the greater part) are stuffed with the offspring of *Farmers*, and with all other sorts of Tradesmen; and these when they haue gotten some few *Scraps* of the Law, they do sowe the seedes of suits, they do set men at variance, and doe seeke for nothing more then to check the course of Iustice by their delatory pleas: for the better sort of the learned Lawyers, I doe honour them.

They say it is an argument of a licentious common wealth where *Physicians* and *Lawyers* haue too great commandings in, but it is the sursets of peace that bringeth the *Physicians* gaine; yet in him their is some dispatch of businesse, for if he cannot speedily cure you, he will yet quickly kill you: but with the Lawyer there is no such expedition, he is al for delay, and if his tongue be not wel tipt with gold, he is so dul of language, that you shall not heare a comfortable word come out of his mouth in a whole *Michaelmas Terme*: if you will vnlocke his lips, it must be done with a golden fee, and that perhaps may set his tongue at liberty, to speake (sometimes) to as good a purpose, as if he had still bene mute.

Let vs leaue the Lawier to his study, and let vs now looke a little in at the Court gate; and leauing to speake of these few in number that doe aspire to the fauour of the *Prince* by their honest and vertuous endeuors, let vs take a short suruey of those others that doe labour their owne advancements by base and seruile practices, by lying, by flandering, by backbiting, by flattering, by dissembling: that haue no other meanes whereby to make themselves gracious in the eie of greatnesse, but by surrendering themselves to base Imployments, that doe sometimes poison the eares of Princes, and vnder the pretence of common good, doe obtaine those suits that doe oppresse a whole common wealth, and but
to

to maintaine the pride and prodigality of a private person.

In the Courts of *Princes*, every greatman (placed in authority) must be flattered in his follies, praised in his pleasures, commended in his vanities, yea, his very vices must be made vertues, or els they will say we forget our duties, we malice his greatness, we enuy his fortunes: and he that will offer sacrifice to *Thraso*, must haue *Gnaro* to be his *Priest*: for the itching cares of *vaine Glorie*, are best pleased when they be scratched by *flatterie*.

By these steps of smoothing Courtiers most learn to climbe, & more hit vpon preferment by occasion, then either by worthines, or good desert.

In the Courts of *Princes*, *Fornications*, *Adulteries*, & *Rauishments*, and such others like, haue ben accounted yong Courtiers sports.

Honest men haue bene there oppressed, Ribaulds perterred, simple men scorned, innocent men persecuted, presumptuous men fauoured, flatterers aduanced.

Let the Prince himselfe be neuer so studious of the publike good, yet not seeing into all enormities, he is compassed about with those that bee enormous: Let *Traian* prescribe good Lawes for eternall memory, yet where are they sooner broken, then in the Court of *Traian*? let *Aurelius* store his Court with wise men, yet euen there they doe waxe disolute.

A Princes Court is like a pleasant Garden, where the *Bee* may gather *Hony*, and the *Spider* sucke poyson: for as it is a Schoole of *vertue* to such as can bridle their mindes with discretion, so it is a Nurcery of *vice*, to such as doe measure their wils with witlesse vanity.

It hath bene holden for a *Maxime*, that a proud Court doth make a poore country: and that there is not so hatefull a vermine to the comon wealth as those that are surnamed, *The matchers of the Court*; but Courtiers will not be easily dast out of countenance, for it is a Courtiers vertue to be confident in his owne conceit, & he that is so resolute, will blush at nothing.

But now to make an end of this suruey of vanity, let vs yet make one journey more, and it shall be to the Church, and at that time when the Preacher is in the Pulpit: and we shall see such hypocrities, such counterfeiting, such dissembling, and such mocking
with

with God, that were it not but that as his wrath is so often kindled against vs for our finnes, should not yet as often be quenched againe by his mercy, it could not be, but that the iustice of Godd would euen there attaint vs.

There you shall see him, that in his life and conuersation (to the shew of the world) when he is out of the Church liueth, as if hee made doubt whether there were any God or no, yet he will there ioyne with the Preacher in prayer, & crie out, *O our Father which art in heauen.*

Hallowed be thy name (saith the common swearer) who with unhallowed lips, doth every day blasphemethe name of God.

And he that repossesseth his whole felicity in the transitory pleasures of this world, that doth make gold his God, and whose heauen is vpon this earth, will there beseech in praier, *Lord let thy kingdom come.*

Another, that doth repine at the ordinances of God, that will murmur and grudge at those visitations wherewith it pleaseth him sometimes to afflict vs, wil yet make petitions, *Thy will be done on Earth as it is in Heauen.*

There you shall see him to make intercession for his daily Bread, that will pollute himselfe all the weeke after, with his daily drinke.

But what a misery is this, that the contentious, the malicious, the wrathful, and for him that doth seeke reuenge for the least offence that was offered vnto him, sometimes by bloody reuenges, sometimes by suites, and at all times with great rigor and violence and will yet craue by petition, *Lord forgive vs our trespasses as we forgive them that trespass against vs;* drawing thereby their owne damnation vpon their own heads, when at the day of generall Sessions, the great Iudge shall say vnto them, *Ex ore inuaditabo,* depart from me thou cursed creature, thy portion is amongst the Hypocrites: for as *saith* without obedience is no *saith*, but the true marke of an Hypocrite, so profession ioyned with malice is a certaine note of Hypocrisie.

Then shall you see the Extortioner, the Adulterer the Blasphemer, vnder the colour of deuotion, so transforme themselves into a shew of Sanctimony, that during the time of the Sermon, they doe seeme to be *Saints*, but being out of the Church doore,

C

a man would thinkethem to be *Denny Demils*.

There you shall see the Usurer, the Briber, the Broaker, with their bookes laid open before them, turning ouer leaues as busily, as if they were in their counting *houses*, casting vp of their debts, and calculating what summes were owing vnto them: there you shall see the Marchant, the Shopkeeper, the Tradefman, & such others as do liue by trafique, by buying and selling, lifting vp their eies, heaving vp their hands, and making shew, as if they were inflamed with a hot burning feauer of a fry burning zeale.

But they do vse *Religion*, as women do vse their painting fluffe, if serues but to cover their deformities, they haue one Conscience for the Church, another for the market, and so they keepe a good one for Sundaies, it makes no matter for all the week after.

Should I speake now of women, they do make as great a shew of deuotion as men; & although there be a number of the graue and godly matrons, zealous, and well inclined married wives, gracious and godly disposed damosels and young maidens, that are no lesse vertuous indeed, then they doe make shew for: yet there be a number of others that do rather frequent the Church to see new fashions, then to gather good instructions; and a number of them rather to befeene themselves, then to seeke God.

Now what zeale is that zeale, that will neither let slip a Sermon, nor let go a new fashion? This strange atiring of themselves may well bring admiratio to fooles, but it breeds laughter to the wise.

You shall see some women go so attired to the Church, that I am ashamed to tell it out aloud, but harken in your eares, I will speak it softly; sifter, in good faith, to furnish A. B. H. then to presse into the *House of God*: they are so bepainted, so beperiwigd, so bepowdred, so perfumed, so belarched, so belaced, and so beimbroided, that I cannot tell what mentall vertue they may haue that they doe keepe inwardly to themselves, but I am sure to the outward shew it is a hard matter in the Church it selfe to distinguish betweene a good woman and a bad.

Our behauiours, our gestures, and our outward attires are tongues to proclaime the inward disposition of the mind: then away with this pretended zeale, let vs not make Religion a Cloake for Impiety.

If we will see Christ, let vs seeke him so as we may finde him in the high way of humilitie, but not of pride and impudency.

I thinke amongst many women that are thus frequenting Sermons, there be some that will catch at some pretty sounding words, & let the matter slip that they ought especially to attend: as the poore gentle woman that was so dismaid at the Preachers words, who discourting to his auditory of the general day of iudgement, how we should be then called to a strict and a strait account: the poore gentle woman being returned to her own house with this newes, began to fall into a sudden fit of weeping, which being marked by some friends that were about her, they besought her to make known vnto them, the cause of her grieve; her answer was, that she was but now come from a Sermon, that had so troubled her in her thoughts, that she could not refraine from shedding teares: those that heard her, thinking that she had beene stricken with some godly remorse in remembrance of her former misdeeds, began to comfort her, telling her how God had mercy in store for all penitent sinners, and her teares so distilled, being an argument of her hearty repentance, there was no doubt in her, but to hope of saluation.

Alas (said she) it is not the remembrance of my sins that doth thus perplex me, but when I consider with my selfe what a great assembly will then make their appearance at the day of that general Sessions which the Preacher speake of it maketh me to weepe, to thinke how ashamed I shal be to stand stark naked before such a presence (as he saies) will be in that place.

See here the very height of a Gentile womans disquiet, what a scruple it was that thus incumbered her conscience. God grant there be not many others that doe make the like collections, and that will sometimes bee disputing of the Preachers words, which they be not lesse able to conceiue, then vnwilling to follow: there be many that will seeme to professe Religion, as well men as women, and that with great zeale and seruency, but they liue not thereafter, euen those that by their outward shew, doe thirst after knowledge, those that will turne ouer many leaues and seeke out seuerall Chapters, and when they hit vpon some interpretation to

not: misquoting of scriptures: C 2 nourish
ye haue

B. Wetmore

nourish their sensualitie, they stay there, and are the worse for the reading,

Some of man's faith God to the Prophet Ezechiel my people sicke for thee, and they bear a my words, but they will not doe them, their hearts goe as after convention's sake.

To speake against sinne in this Age, is like the filling of *Darius Tub's*, and either they thinke there is no God at all, or else they thinke hie to be such a one, as it were as good there were none at all: for it is lesse dangerous for a man to commit sinne, then to reprove sinne.

To reprehend *Drunkennesse, Whoredoms, Blaspheemie*, or to speake against that pride that God will surely punish, we must not doe it; they will say we are too bitter, too biting, too satyricall; and thus we are more afraid to offend vicious men, then we are desirous to please God.

But tell me now, thou beastly *Drunkard*, thou vicious *Whore*, thou *Swearer* and prophane of God's holy name, Which of you, if you had a wife that had plaid the *Strumper*, if she should come vnto thee with submissiue words and shewes of repentance, and that vpon the hope of her amendment, thou wouldst pardon what was past; wouldst thou not thinke it much if thou hadst forgiven her once, that she should afterwards play the harlot againe? but if thou hast so much kindnesse to remit the second fault, if she should yet come the third time with one of her *Rearing hairs*, in her company, and should play the Harlot before thine owne face, (thou thy selfe standing present) and would yet with a smiling countenance, and inciting shewes, offer to come and kisse thee; wouldst thou not desire her? wouldst thou not spit at her? wouldst thou not spurne at her? wouldst thou not abhorre her?

Then what doest thou thinke of thy God (if I may so learne him to be thy God) whom thou thy selfe hast disavowed, and broken that contract, which was made betwene him and thee when thou were baptized: that remaest euery day from sinne to sinne, a whooring, till perhaps on Sundaies, and then thou goest to Church with a smiling countenance, to dissemble and flatter with God, and wilt seeme to come and kisse him, nay thou comest to mocke him; and to speake the truth, to tempt him: for

Sunday

Sunday ic selfe is scarce ouer past, but thou returnest back againe to thine adultery, to thy drunkennesse, to thy blasphemie, to thy vsurie, to thy bribery, to thy perjury, to thy pride, to thy vanity, and to all the rest of thy former impieties: doest thou not tremble now at the iudgements of God? doest thou not feare his vengeance so dainely to fall vpon thee?

Perhaps thou wilt thinke thy selfe to be in no danger, and wilt butt self at me, that would but put thee into some sodish feare: well, self at it and spare not; but when *Time* hath done his office, thou shalt see what will come of iesting.

They were wont to say, the world did run on wheeles, and it may well be, it hath done so in time past; but I say now, it goes on *Cranches*: for it is waxen olde, blinde, decrepit and lame, a limping world God knowes, and nothing but halting betweene neighbor & neighbor, betweene friend & friend, betweene brother & brother; and down right halting (sometimes) between the Father and the Childe, the sonne that will craue his Fathers blessing in the morning, will with him dead before night, that hee might enioy his inheritance. And as the world is become thus lame and limping, so it is otherwise growne so fare out of reparations, that (I thinke) there is no hope of amendment; the best remedy were, if euery man would amend one, and that will not be performed in haste, for we imitate nothing but what we doe see: and whom do we see setting vp that light, that might shine vnto vs in example? no, the world is become feeble, her spirits are spent, shee is grown *Bis puer*, shee is become childish, and begins to dote afresh on that shee sometimes scorned.

The possession of gold, vnlawfully gotten, was wont to be called a capitall offence, now there is nothing more desired.

In *Diebus illis*, they bent their whole endenours to win honorable reputation, but now for popular praise and vaine ostentation.

Our predecessors ordained lawes whereby to restraine the prodigall from spending their owne wealth in riot and excelsse, but now there is no expence so laudable as that which is spent in vanity.

In former ages they thought him to be but a bad states-man, that

that had aspired to ouermuch wealth, but now there's nothing more dispised, then for a man to be poore and honest.

The oldefashion was to doe well, but now enough to speake well.

In the oldetime to performe, but now enough to promise.

Men were wont to blush when they went to borrow money, but now they are ashamed to pay their debts.

Flattery hath bin accounted the profession of a *kenne*, but now it is better for a man to flatter too much, then not to flatter at all.

The monuments of goodnes are so weather-beaten, that inquiry hath almost let no Character therof vndefaced.

If men should degenerate as fast the next ages as they haue done but within the compasse of our owne memory, it will be a mad world to liue in.

Children must receiue by tradition, what is left vnto them by example from their parents, they can goe no further then Imitation; and what was it but example, that brought downe fire and brimstone vpon *Sodome* and *Gomortha*, when the abomination of the elder, was still imitated by the younger?

Children can neither beare nor see, either at home or abroad, but that which is altogether raine or vlawfull.

How is it possible that the daughter should be, basifull where the mother is past shame, or that she should be continent, where the mother is impudent?

The old proverbe is, *If the mother troi bon, can the daughter amble?* but there be some parents, that do thinke the most spedy way of preferment, is to bring vp their daughters in audacious boldnes, to make them impudent and past shame.

Cato deprived a *Senator* of *Rome*, but for kissing his wife in the presence of his daughter.

We doe not fashion our selves so much by reason as we doe by example; for custome and example are arguments good enough to make vs to follow any fashion.

We are become like *Labans* beeperled by the eie, we concuie but of what we deefee: and the vulgar seeing nothing but apparances, maketh iudgment onely by that which is subiect to the sight.

To

To be vertuous, why its a Capitall crime, and there is nothing more dangerous then to be securely innocent.

Our audents sought for the true effects of vertue, and we only but hunt after a vaine popular praise.

How innumerable and (almost) inevitable traps are set in the tract of vertue and that in all her walkes? perhaps we may hit on some one now and then, that will kisse the *vizard* of *vertue*, but shew them the true face, and you turne all their kisses into curses; there be few that doe undertake the tract aright, no, our whole studie is how we may liue in poppe, in pride, in pleasure, but we haue no care at all, neither how to liue, nor how to die well.

We doe seeke rather how to couer faults, then how to mend faults, yea, the most sharpe and quickest witted men, those that be called the wise men of the world, what be their policies, or whereunto doe they apply their wits, but to couer their naughtinesse?

If they haue a little good amongst a great deale of ill, they thinke that good to be vtrly lost, that hath not the eyes of the world to witness it, and to giue it an applause; so that if they doe any good, it is but to the end to be seene and to be praised by men, for in secret they will doe nothing.

If they forbear to doe euill, it is for feare the world should know it, and were that feare taken away, they would sicke at nothing.

I thinke there is not a more precious creature in the world, then is a man, if he be both wise & wicked: for where the wit is bribed by affection, the weapons of *Reason* are many times wrested, and sometimes managed against *Reason* it selfe, neither is there any thing that maketh vs more vnreasonable, then that which we call *Natural Reason*.

The wisdom of the flesh (that is indued with knowledge) hath often times more endangered, then the feeble force of simple ignorance.

A wicked man indued with literature, is the worst of all men, and amongst Christians, none more pernicious then the *holy Hypocrite*.

Origen hath left vnto vs, this caueat for our instruction: *The Here.*

Herriquet (saith he) *that is good of life, is much more hurtfull and hath more authority in his words, then he that doth discredite his doctrine with the tendernes of his life*: so that we may conelude those vices to be most abominable, that are most delirous, to looke like vertues: now it were a hard matter for me to distinguish betwene men, who were good and who were bad, but if I might giue my verdict to say who were the wisest men now in this age, I would say they were *Taylers*: would you heare my reason? Because I doe see the wisdom of women to be still over-reacht by *Taylers*, that can every day induce them to as many new fangled fashions, as they please to inuent and the wisdom of men againe is as much over-reached by women, that can ietice their husbands to surrender and giue way to all their new fangled follies: they are *Taylers* then that can over-rule the wisest women, and they be women that can beset the wisest men. So that if M. Maiors conclusion be good, that because *Lacke* his yongest sonne overruled his mother, and *Lackes* mother againe overruled M. Maior himselfe and M. Maior by office overruled the Towne, *Ergo* the whole Town was overruled by *Lacke*. M. Maiors fortune: by the same consequence I may likewise conclude, that *Taylers* are the wisest men: the reason is already rendered, they do make vs all *Fooles* both men and women, and doe make the whole world with their new inventions. But are they women alone that are thus seduced by *Taylers*? do but look amongst our gallants in this age, & tell me, if you shall not finde men amongst them to be as vaine, as idle, & as gaudy in their attire, as she that amongst women is accounted the most foolish.

And how many are there, that if they doe thinke themselves to be but a little out of the *Taylers discipline*, they will beginne to grow as Melancholy, and to looke as drouilly, as the poore *drunkish*, that is but newly stricken to the heart with the coy aspect of Dame folly, his dearest beloved (and scarce himself) mistres.

We are forbidden by the Scriptures to call our brother Foole, this is it that makes me something to forbear, yet when I chauce to meete with such a new fangled fellow, though I say nothing to him, yet God knowes what I thinke.

The holy Scriptures haue denounced a curse no lesse grievous to

to the *Idol-maker*, then to the *Idol* it selfe: now under the correction of *Divinity*, I would but demand, what are these *Puppet-making Taylers*, that are every day inventing of new fashions, and what are these, that they doe call *Attire-makers*; the first inventers of these monstrous *Periwigs*, and the finders out of such like inmodest attires? what are these, and all the rest of these *fashion-mongers*, the inventers of vanities, that are every day whetting their wits to finde out those *Causers*, that are not only offensive unto God, but many waies preiudiciall to the whole Common-welth? if you will not acknowledge these to be *Idol-makers*, yet you cannot deny them to be the *divine engineers*, vngodly instruments, to decke and ornaise such men and women, as may well be reputed to be *Idols*; for they haue eies, but they see not into the way of their owne saluation, and they haue eares, but they cannot heare the iudgments of God denounced against them for their pride and vanitie.

These *Engineers* of mischiefes, that like *Mobs* do lie and rot in sinne, till they haue cast vp a mount of hatfull enormity against *Heauen*, they may well be called the *Souldiers* of the *Diuell*, that will fight against the mighty hand of God.

There are certaine new invented professions, that within these forty or fifty yeares, were not so much as heard of, that are now growne into such generalitie, and are had in such request, that if they do flourish still, but as they haue begun, I thinke within these very few yeares, the worthy Citizens of London must be enforced to make choise of their Aldermen, from amongst these vast companies, which in the meane time doe robbe the Realm of great summs of money, that are daily spent vpon their vanities.

As these *Attire-makers*, that within 40. yeares, were not knowne by that name, and but now very lately they kept their lowzie commodity of *Periwigs*, and their other monstrous Attires closed in boxes, they might not be seene in open shew, and those women that did vse to weare them, would not buy them but in secret.

But now they are not ashamed to set them forth vpon their stalls, such monstrous *Masques of Haire* so proportioned and deformed, that but within these 20. or 30. yeares would haue

D

drawne

drawne the passers by to stand and gaze; and to wonder at them.

And how are Coach-makers and Coach-men increased, that fifty yeares ago were but few in number, but now a Coach-man and a Foot-boy is enough, and more then euery Knight is able to keepe.

Then haue we those that be called *Body-makers*, that do swarm through all the parts both of London and about London, that are better custumed, and more sought vnto then he that is the *Soule-maker*.

And how many *Items*, are brought in for the bodies wantonnesse, but not so much as a *Memorandum* for the Soules blessednesse?

The body is still pampered vp in pompe, in pride, and in the very droppe of excessse, whilest the *Soule* remaineth, poore, naked and needy, and the *Soule* that giueth feeling to the body, doth not yet feele her owne euill, nor neuer remembreth her owne misery, but in the euill which she there endureth.

But he that some forty or fifty yeares sitten, should haue asked after a *Pickadilly*, I wonder who could haue vnderstood him, or could haue told what a *Pickadilly* had beene, either fish or flesh.

But amongst the trades that are newly taken vp, this trade of *Tobacco* doth exceede: and the money that is spent in smoake is vnknowne, and (I thinke) vnthought on, and of such a smoake as is more vaine then the smoake of faire words, for that (they say) will serue to feed *Fooles*, but this smoake maketh *Fooles of wisemen*. Methinks experience were enough to teach the most simple witted, that before *Tobacco* was euer knowne in *England*, wee liued in as perfect health, and as free from sicknesse, as we haue done sithens: and looke vpon those (whereof there are a number at this present houre) that did neuer take *Tobacco* in their liues, & if they doe not liue as healthsome in body, and as free from all manner of diseases, as those that do take it fastest: they say it is good for a cold, for a *Poese*, for *Rheumes*, for *Aches*, for *Droppers*, and for all manner of diseases proceeding of moist humors: but I cannot see but that those that doe take it fastest, are as much (or more subiect

iest to all these infirmities, (yea and to the poxe it selfe) as those that haue nothing to doe with it: then what a wonderfull expence might very well be spared, that is spent and consumed in this needlesse vanity?

There is not so base a groome, that comes into an *Ale-house* to call for his pot, but he must haue his *pipe of Tobacco*, for it is a commodity that is now as vendible in euery *Tauerne*, *Inne*, and *Alehouse*, as either wine, Ale, or Beare; and for *Apothecaries shops*, *Grocers shops*, *Chandlers shops*, they are (almost) neuer without company, that from morning till night are still taking of *Tobacco*: what a number are there besides, that doe keepe houses set open shops, that haue no other trade to liue by, but by selling of *Tobacco*?

I haue heard it tolde, that now very lately, there hath bin a *Catalogue* taken of all those new erected houses that haue set vp the trade in selling of *Tobacco*, in London and neere about London: and if a man may beleue what is confidently reported, there are found to be vpward of 7000. houses, that doth liue by that trade.

I cannot say whether they number *Apothecaries shops*, *Grocers shops*, and *Chandlers shops* in this computation, but let it be that these were thrust in to make vp the number: let vs now looke a litle into the *Expences* of the matter, and let vs cast vp but alleight account, what the expence might be that is consumed in this smoky vapour.

If it be true that there be 7000 shops, in and about London, that doth vent *Tobacco*, as it is credibly reported that there bee ouer and aboue that number: it may well be supposed to be but an ill customed shop that taketh not fise shillings a day, one day with another, throughtout the whole yeare, or if one doth take lesse, two other may take more: but let vs make our account, but after 2 shillings six pence a day, for he that taketh lesse then that, would be able to pay his rent, or to keep open his hope windowes, neither would *Tobacco* houses make such a master as they doe, and that almost in euery Lane, and in euery by-corner round about London.

Let vs then reckon thus: 7000. halfe Crownes a day; amounteth iust to 3. hundred nineteene thousand 3. hundred seuenty

five pounds a yeare; *Summatialis*, All spent in smoke,

I doe not reckon now what is spent in Tavernes, in Inns, in Alehouses, nor what gentlemen do spend in their owne houses and Chambers; it would amount to a great reckoning: but if I could deliver truely what is spent throughout the whole Realme of England, in that idle vanity, I thinke it would make a number of good people (that have any feare of God in them) to lament, that such a Masse of Treasure should be so basely consumed, that might be imploied to many better purposes.

I have hitherto perused the vaine and idle expences that are consumed in *Tobacco*; now by your favours, a little to recreate your wearied spirits, I will acquaint you with a short *Dialogue* that was sometime discoursed betweene a *Scholler* and a *Shoemaker*, which happened thus.

A *Scholler* (and a master of *Artes*) that vpon some occasions being herein *London*, driven into want, hitting vpon a *Shoemaker*, began to make his mone, and told him, that he was a master of *Learned Sciences*, that was in some distresse, & besought him to bestow some small courtesie on him, for his reliefe.

The *Shoemaker*, having over-heard him, first wiping his lips with the backe of his hand, answered him thus: Are you a master of *Learned Sciences*, and goe vp and downe a begging? I will tell you my friend, I have but one *Science*; and that consists but in making of *Shoes*, but with that one *Science* I do liue, and with it I do keep my selfe, my wife and my family; and you with your *Learned Sciences* to be in want, I cannot beleue you.

Sir (saide the *Scholler*) I tell you a true tale, the more is my griefe; I am a *Scholler*, and I have proceeded master in the *Learned Liberal Sciences*; and yet (as my fortune hath conducted me) I am driven into distresse, and would be glad but of a poore reliefe.

Aha (quoth the *Shoemaker*) now I vnderstand yee, you are a master of the *Learned Liberal Sciences*; I haue heard of those *Learned Liberal Sciences* before, but I perceiue they are not halfe so bountifull to the purse, as they bee liberall in name: well, I am sorry for you, but I haue no money to bestow; yet if good counsell would serue your turne, I could set you downe a course, how you might liue, you should not neede to begge.

Sir

Sir (said the *Scholler*) good counsell comes neuer out of season to a man that is wise; I will give you thankses for any aduice you will giue me that is good.

Then (quoth the *Shoemaker*) you shall let alone those same *Sciences* that you name to be so liberall, and you shall enter your selfe into any one of the three Companies that haue now better taking, and are growne to be more gainfull then all the seauen *Sciences* that you haue hitherto learned, and put them all together. And what be those three Companies (said the *Scholler*) that you so much commend?

They are three Companies (said the *Shoemaker*) that are now in most request, and haue gotten all the trade into their owne hands; the first is to keepe an *Alehouse*, the second a *Tobacco house*, and the third to keepe a *Brothell-house*.

I haue done with my *Dialogue*, and I thinke of my conscience the *Shoemaker* aimed something neare the marke, for he that did but see the abundance of *Ale-houses*, that are in euery corner, I thinke he would wonder how they could one liue by another; but if he did behold againe, how they are all replenished with drunkards, euery houre in the day (and almost euery minute in the night) and did yet againe see their beastly demeanures, heare their blasphemies and their vngodly words, their swearing and their ribaudrie, would tremble for feare lest the house should sinke. For *Tobacco houses* & *Brothell houses* (I thank God for it) I do not vse to frequent them, but a stiffe mind must haue exercise, & I thinke to auoid the inconuenience of a *Brothell house*, it were better of the twaine to sit in a *Tobacco House*.
It hath been a great faction that in former ages would still undertake to support *Bauderie*, and they haue bin better men then *Miseries* of peace, that would both countenance a *Curtizan*, and bolster out a *Bawd*.

These poore *Harlots* haue sometimes bin brought to ride in a Cart, when the *silken Strumpets* (perhaps) haue ridden in *Coaches*; but there are no *Harlots* now adayes but those that are poore, for she that hath any friends at all to take her part, who dares call her *Harlot*?

Some good mans liuerie, the countenance of an Officer, the bri-

bing of a Constable, or any thing will serue, and she that hath not twenty companions at her beck, that will sticke to her at a dead list, let her ride in a cart in the Diuels name, she deserves no better.

Should I now speake of spirituall Whordome, which the Scriptures do call *Idolatrie*? I dare scarce speake against it, for offending of *Papists*, that were neuer more dangerous, then they be at this houre.

I remember that many yeares since, I saw a few printed lines, intituled, *The Blazon of a priest*, written by some *Heruall* of *Armes*, that had pretily contriued a *Papist* in the compasse of *Armerie*.

He first made description of a *Papist* *Rampant*, a furious beast, and although it be written, *that the diuell goeth about like a Raring Lyon*, yet the *diuell* himselfe is not more fierce and rigorous, then is a *Papist*, where hee is of force and ability to shew his tyranny: witnesse the murders, the massacres, the slaughters, the poisoning, the stabbing, the burping, the broiling, the torturing, the tormenting, the persecuting, with their other bloody executions; euery day fresh in example infinite to be tolde, and horrible to be remembered.

The next is a *Papist* *Passant*, this is an instrument of sedition, of insurrection, of treason of rebellion, a *Priest*, a *Iesuite*, a *Seignina*; by and such other as doe finde so many friends in *England* and *Ireland*, both to receiue and harbour them, as it is much to be feared, we shall finde the smart of it in time to come. We haue then a *Papist* *Volant*; I thinke amongst the rest these doo least harme; yet they will say, they die for their consciences, when it is knowne well enough, they doe both practise and conspire.

Then there is a *Papist* *Regardant*, the obserueth times, occasions, places and persons, and although he be one of the *Popes* *instruments*, yet he walketh with such circumspection and heed, that he is not knowne but to his owne faction.

We are now come to a *Papist* *Dormant*, a lie companion, still as a Fox: he sleepest with open eies, yet sometimes seeming to wink, he lookes and pries into opportunitie, still feeding himselfe with those hopes, that I am in hope, shall neuer doe him good.

There is yet againe a *Papist* *Couchant*; this is a dangerous fellow, and much to be feared; he creeps into the bowels of the State,

State, and will not sicke to looke into the Court, nay (if he can) into Court-counsell, he will shew himselfe tractable to common wealths prescriptions, and with this shew of obedience to Law, he doth the Pope more service then twenty others that are more relying.

The last we will speake of, is the Papist *Pendant*, indeed a Papist Pendant is in his prime perfection: a Papist Pendant is so fitting a peece of Armory for the time present, as all *Heraults* in England are not able better to display him; a Papist is then in chiefe, when he is pendant, and he neuer comes to so high preferment, but by the Popes especiall blessing.

But if Lawes were as well executed as they be enacted, Popery could not so spread it selfe as it doth, neither in England nor in Ireland, nor it could not be but that these diuellish practises of Poisons, of Pistols, of stabbing Knives, and of Gun-powder traines, would be important motives, to stirre vp the considerations of those that be in authority, to spie out these masked creatures, that haue tongues for their Prince, but do reserve their hearts for the Pope.

But alas good *verme*, art thou become so faint-hearted, that thou wilt not discover thy selfe, that art thus injured? I wis, thou hadst neuer more need to looke about thee. I would I could wish thee for a time to put away *Patience*, & to become a little *Cholerike*, if not for their sakes that do loue thee, yet for thine owne security. If we dare take boldnesse to offend, why should not *Virtue* take courage to correct? but I know it is losse of time to speake against Popery, and as little it will preuaile to speake against any manner of sinne, yet we want no positive Lawes whereby to bridle abuse, but the example of a good life in them that should minister the due execution of those Lawes, would be more effectuall then the Lawes themselves, because the actions of those that be placed in authority, are receiued by the common people, for precepts and instructions.

But the greatest number of them, doe rather shew their authorities in correcting of other mens faults, then in mending their owne; and it is hard when he that cannot order his owne life, should yet be made a minister to correct the misdemeanours of others:

others: there can neuer be good discipline amongst inferiours, where there is but bad example in superiours; but where superiours haue bin more ready to support the sin then to punish sin, & when a Noble-mans livery was countenance good enough to keepe a Drunkard from the Stockes, an adulterer from the Cart, and sometimes a theefe from the Gallowes: when knowne Strumpets could vaunt themselves to be supported and upholden by great persons, and to receiue such countenance from them, that it was holden for a *Maxime* amongst a great number of yong wantons, That to surrender themselves to the lust of such men as were in great place, and authority, was the next way to get preferment, and to winne them many friends.

This was it that made a number of yong women (in those times) to shake off the veyles of shamefastnes, and to offer the vse of their intemperate bodies to common prostitution, though not verbally in words, yet under the shewes of their gaudy and garish attires.

I am not yet ignorant but that in these daies there be a number of women, that in respect of any abuse of their bodies are both good and honest, and yet if we should iudge of them but according to their outward shewes, they doe seeme more Cuzzizan like, then euer was *Lais of Corinth*, or *Flora of Rome*. The ancient *Romans* prohibited all sorts of people as well men as women, from wearing of any light coloured silks, or any other gaudy garments, *Plaiers and Harlots* only excepted, for to them there was tolleration in regard of their professions.

There is mention made of a Canon in the *Civil Law*, where it was ordained, that if a man did offer violence to any Woman, were she neuer so vertuous and honest, yet attired like a Strumpet, she had no remedy against him by Law.

And we doe find it testified of a great *Lady*, who vpon some occasion of businesse, casting ouer her a light coloured yeile, and being thus met withall by a yong gallant, he began to court her with complements of loue; the which the *Lady* taking in great disdain, reproued his sawcinelle, that would offer that disgrace to her that was honest; that she was not as shee seemed to bee to the outward shew: the yong gallant as angry as shee returned her this answer:

Bewhat you list to be (said he) I know not what you be, but if your honestie be such as you say, be so attired then, or else be as you are attired. *Virtue* is neuer decked vp with externall pompe, to procure respect, her very countenance is full of Maiestie, that commandeth admiration, in all that do behold her.

It hath beene questioned, whether *Chastity* ioyned with *Vanity*, doth merite any commendation or no; but that a proud and a gaudie garment should shroud an humble or a modest mind, it is *Rara avis in terris*, a matter seldome seene; but this is out of doubt, that this ouermuch affected *Folly*, doth liue with no lesse suspected *Honesty*.

She is but an ill huswife therefore of her owne credite, that will bring it into construction.

The *Philosophers* would ayme at the inner disposition of the minde, by the externall Signes of the body, affirming, that the motions of the bodie are the true voices of the minde.

Augustus on a time of great assembly, obserued with diligence, what company they were that courted his 2. daughters, *Livia*, and *Iulia*, who perceiuing the first to be frequented with graue and wise *Senators*, and the other again to be solicited with witlelle and wanton *Roysters*, he discovered thereby their seuerall dispositions: being not ignorant, that custome and company doth for the most part sympathize together, according to the prouerbe, *Simile similibus gaudet*, Like will to like, quoth the Diuell to the Colier.

A womans blush is a signe of grace, and a good woman will quickly blush at many things, nay it were enough to make a vertuous woman to blush, but to thinke with her selfe that she could not blush.

The blush of a womans face is an approbation of a chaste and an honest minde, and a manifest signe that she doth not approve any intemperate action, or any other wanton speeches or demeanors, that are either offered to her selfe, or to any other in her presence.

The woman that forgetteth to blush, it is an argument that she is past grace; for shamefastnesse is not only a bridle to sinne, but it is likewise the common treasury of feminine *Virtue*.

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The bold audacious woman, cannot but be taxed of *impudency*; it is one of the notes that *Solomon* giues whereby to distinguish a good woman from a bad.

The beauty of behaviour, is more precious in estimation, then the beauty of the body, and the woman that will maintaine her credit, must not be too conuersant: but the time rather serueth to looke *Babies* in womens *Eies*, then to picke out *Moates*.

Yet I am sorry for some of them, that (I thinke) will care little for going to *Heauen*, because there is no good *Coachway*.

Lycurgus ordained the *Laconian* women, the exercise of their limbes, as running, leaping, wrestling, heaving and throwing of weights.

These exercises he permitted, whereby to increase their vigor and strength, that their propagation and ofspring might be the more strong and sturdy.

But now our women are trained vp in idlenesse, in ignorance, in pride, in delicacy, and their issue (for the most part) are leaning to their mothers constitutions; feeble of body, weak in minde, effeminate and fearfull, fitter to ride in a *Curricans Coach* vp and downe the streets, then to bestride a stirring Horse in the Field, and doe know better how to mannaage a *Tobacco pipe*, then how to charge a *Pyke*, or a *Lance*.

The *Laconian* women brought forth a propagation of men of haughty courage, able both in body and minde, to serue their country, to defend and fight for their liberties; but our women in these times, they bring a generation of *Meacecks*, that do bend their whole endeuours to effeminate nicity, to pride and vanity.

Cato being Censurer to make choise of a Generall for the *Pannonian* wars, openly disgraced and dismissed *Publius*, because hee had seen him to walke the streets of Rome perfumed: but now our Gallants doe thinke themselves nothing more disgraced, if they be not perfumed, bespiced and bepowdred, that a man may wel sent them the breadth of a street.

And from whence cometh this wearing, and this imbrodering of long locks, this curiosty that is vsed amongst men, in frizing and curling of their haire, this Gentlewoman-like starcht bands, so be edged, and belaced, fitter for *Maid Marion* in a *Morris dance*,

dance, then for him that hath either that spirit or courage that would be in a Gentleman?

But amongst all the rest of these ill-becoming follies that are now newly taken vp, (me thinks) these yellow starcht bands should be euer best suited with a yellow *Coare*.

I haue heard of a Gentleman that protested himselfe to be so fierce and furious, if he were but a little displeased, that during the time whilst his anger did last, he neuer durst looke in a glasse, for feare he should affright himselfe with the terrour of his owne lookes.

And are not our Gentlemen in as dangerous a plight now (I meane these *Apes of fancy*) that do look so like *Attiremakers maids*, that for the dainty decking vp of themselves may sit in any Seamsters shop in all the *Exchange*.

Me thinks a looking glasse should be a dangerous thing for one of them to view himselfe in, for falling in loue with his owne lookes, as *Narcissus* did with his owne shadow.

I am yet perswaded, that our women in this age are as really indued with *Natures* abilities, as they haue beene in times past, but they doe faile in that education that they had in times past, they doe (for the most part of them) see nothing but vanity, neyther do I thinke, but that the same defect is it, that so enfeebleth their of-spring.

But I cannot altogether blame the carelesnes of the world, that it is become so sparing of good indeauors, when there is neither reward nor recompence for good desert, nor scarce so much as *Memorandum*, for the most honorable enterprise, how worthily soeuer performed.

We do reade of forraine estates, euen at this present time, what care they haue in rewarding the good, and punishing the ill: and in these two points, that is, as I haue said, in rewarding and punishing, consisteth so high a policy of good gouernment, that it may well be said, that the *Turkes*, the *Persians*, and *Tartarians*, and many other barbarous infidels haue built the foundation of their estates, especially, vpon that ground-work, and haue aduanced themselves to that greatnesse, that they be now growne vnto only by these 2. vertues, in rewarding the good, and punishing the ill.

For whom reward they, but *Captaines* and *Souldiers*, or where use they liberality, but in the field amongst weapons?

How severe again are they in punishing of those, that do beare themselves carelessly in their places and offices committed vnto them? yea they keep no meane in disgracing base cowardly minds, nor in honoring of haughty spirits, and valiant *Souldiers*.

But with vs, our Paralites, our Panders, our fauourers, our Fiddlers, our Fooles, our instruments of ambition, our ministers of our wanton pleasures shal be rewarded, but we neuer cherish wisdom, till we haue cause to vse her counsell, and then, perhaps, shee may be rewarded with some *Count holy water words*, and which we will bestow, but for our own aduantage, and when our turne is serued, our kindnesse is estranged.

The world is not now the world that it hath been, when the sauing of a Roman Citizen, was rewarded with honor: the honour of preserving our Countrey is now spent, there is not a *Curius* now to be found, and where shall we seek for another *Scenola*?

Desert, may now go to Cart, and he that cannot ruffle it out in silkes, will hardly get passage in at a great mans gate.

He that is thought to be poore, is neuer thought to be wise, nor fit to haue the managing of any matter of importance: all is well accepted that is spoken by authority, but truth it selfe is not beleued, if it proceed from the mouth of poerty.

By this contempt of poerty, *vice* hath been aduanced, and sithens riches haue thus crept into credit, the world is rather growne to giue way to the humour of a rich *Foole*, then to follow the direction of a poore wise man.

Let vs now a little looke into the actions of this age, and speak truly, when was *Virtue* and *Honesty* more despised? when was Pride, Riot, and Excesse, more inordinate? when was Adultery, & all other vnchaist living, either more apparant, or lesse punished? when were all manner of abominations more tollerated? when those that should minister correction, will sometimes fauour their owne vices in others, euery man accounting that to be most excellent in fashion, that is most taken vp and enured, by those that bee most vicious.

Thou shalt not follow the multitude to doe euill, the commandement of

of the living God, *Exod. 23.* but for these *Adulterers*, these *Drunkards*, these *Swearers*, these *Blasphemers*, they haue made a sacrifice of their own soules to the Diuell, and haue cast off all care, both of honour and honesty.

But to leaue the generall, and to come to the particular, I tell thee thou *Adulterer*, I speake it to thy face, that besides the poxe, and many other lothsome diseases, that are incident to *Whoremasters* whilst they liue in this world, thy hot burning fire of lust, will bring thee to the hot burning fire of Hell.

And I tell thee *Diner*, that pamperest thy selfe in excelsse whilst *Lazarus* lieth crying out at thy gate ready to famish, *Lazarus* shall be comforted, when thou shalt intreate but for one drop of cold water, to coole thy tongue.

And thou beastly *Drunkard*, thou monster of *Nature*, that amongst al other sinners art the most base and seruile: if a *Drunkard*, were as seldome to be seene as the *Bird of Arabia*, he would bee more wondered at then the *Owle*, and more loathed then the *Swine*,

How many Craftsmen that will labour all the weeke, for that which on the Sunday they will spend in an *Alehouse*? that will there most beastly consume in *Drinke*, that would relieue their poore wiues and children at home, that other whiles doe want wherewith to buy them *Bread*?

But if Drunkennesse were not so common as it is, a number of *Tauernes* and *Ale-house keepers*, might shut vp their dores, but the custome of it doth make it so conuersant, that it taketh away the sence of sinne.

The generalitie of it, I shall not neede to expresse, when there is no feasting, no banquetting, nor almost any merry meeting, but Drunkennesse must be a principall guest: and what a glory is it after the encounter of their Cups, for one Drunkard to see another carried vpon mens shoulders to their Beds?

The fruits of drunkennesse haue bin very well knowne, since *Lot* committed incest with his owne daughters, since *Alexander* kild his *Clinus*, and since *Lucius Pius* obtained that victory against his enemies, by making of them drunke, that he could neuer attaine vnto, so long as they were sober.

When the fume of the drinke once begins to ascend the braine the mind is oppressed with idle thoughts, which spurreth on the tongue, to contentious quarrelling, to flandering, back biting, to idle and beastly talking, to swearing and blaspheming, and in the end, to stabbing and murthering.

I neuer yet knew a Drunkard to be fit for any good or godly exercise: and *Cæsar* was wont to say, that he stood more in doubt of *Brutus* and *Cassius*, that were noted to be sober, then he did of drunken *Marcus Antonius*.

Let him be of what title he list, if he be a drunkard, do but strip him of his gay cloathes, and scrape his name out of the *Heraults booke*, and he is without either evidence or prebeminence of the basest rascall, that euer was drunke in an *Al-house*.

Now I tell thee againe thou *Swearer* and *Blasphemer*, that the heauy curse of God is still depending ouer thy head: thou that vpon euery light occasion dost pollute the name of God, that is to be reuerenced and feared; and dost set that tongue which by the right of creation, should be the *Trumpet*, to sound forth his glory, thou dost make it the instrument to prophane and blasphemie his holy name.

How many blasphemous wretches are there in these daies that doe make oaths their pastime, & will swear vpon pleasure? and he that hath not for euery word an oath, and can swear voluntarily without any cause, is holden to be but of a weak spirit, a signe of want of courage: and hee that shall reprooue him in his blasphemies, they say he is a *Puritan*, a precise *Foole*, not fit to hold a gentleman company: their greatest glory, and the way to themselves generous, is, to set their tongues against *Heauen*, and to abuse that name at the which they should tremble and quake with feare.

In the commandements of the first *Table*, God himselfe is the object, for they immediately appertaine vnto him and therefore he that taketh his name in vaine (I thinke) displeaseth God as much or more, as he that against the commandement of the second *Table*, committeeth murther: & therefore those positive Lawes, that doe severely punish the actual breaches of the second *Table* without any respect to the sinnes that are committed

red against the first, were rather set down by the policies of men; then by the rule of the written word of God.

He that should touch a man in credit, (if he be a man of any sort or calling) that should impeach his reputation, or slander his good name, there wanteth no good Lawes to vex and molest him, and to inflict those punishments vpon him, that they will make him to cry *peccavi*: but hee that should depraue God in his Maiesty, that shall deprive him of his glory, or blasphememe his holy name, there is no manner of Law whereby to correct him, there is not so much as a *writ of Scandalum Magnanum*, to be granted against him.

A common *Swearer* hath no excuse to pleade in his owne defence, but doth shew himselfe to be a bondslawe to the diuell, and a fire-brand of hell.

God himselfe hath pronounced against him: *The Lord will not hold him guiltles that taketh his name in vaine*; and the vision of the flying Booke seen by *Zacharias*, that was twelue Cubits in length, and ten in breadth, doth witnesse that the Curses are many that are written, and doe hang in record with *Swearers*.

I thinke *Bribery* is no sinne at all, or if it be, it is but veniall, a light offence, a matter of no reckoning to account on.

It is like a disease of *Morbus Gallicus*, which in poore men wee vse plaine dealing, and call it the *poxe*, but in great personages, a little to guild ouer the loathsomnesse, wee must call it the *Gome* or the *Sciatia*: so that which amongst inferiours we call a *Bribe*, in superiours it is called a *Gift*, a *Present*, a *Gratification*.

If a Lawyer for a fee of ten shillings, doe sometimes take ten pounds, it is a *Curtellie*, a *Benewolence*; but these *Curtellies* and kindneses are bestowed with as much good will as the true man, when hee giueth his purse to the *theefe*.

Yet he that hath iudgement to giue a *Bribe* with discretion, may worke wonders, he may runne through-sitch with any busines,

Jacob by sending of presents may appease the anger of *Esau*.

Claudius by giuing of *Bribes* may escape correction, though he commit sacriledge in the Temple of *Minerva*.

Thou shalt take no gifts, for the gift blindeth the wise, and peruerteth the

the words of the righteous, Exod. 33.

But to make an end of this text, I will but addet thus much, That the giuing and taking of *Bribes*, and the buying and selling of offices, are 2 such plague sores to a common wealth where they be suffered, that they are no lesse hurtfull to the *Prince*, then preiudiciall to the poore subiect.

Should I speake now of Couetousnesse, of Vsury, and of Pride? Couetousnes is a sinne, that euermore hath bene hated, and Vsury is a sinne that the world hath still detested,

But the pride of these times (if it were well considered) is more odious in the sight of God, and many waies more pernicious to the common wealth, then both those other, of Couetousnesse & Vsury, that are (and haue euer bene) accounted so loathsome. Couetousnesse (I confesse) is the Curre, that thinketh nothing to be vnlawfull that bringeth in gaine; it is the canker that eateth and deuoureth the gettings of the poore.

It is the *Viper* that spareth neither friend nor foe, vertuous nor vicious, but where there is gold to be gotten, it teareth the very intrails of whomsoever.

He yeeldeth yet a reason for his scraping, and pleades the feare of want, alleadging that his greedie heaping and gathering together, to be but a Christianlike care, that euery man should haue to provide for his family.

Simonides being demanded why he began to grow so miserable in his latter years, to fall a hourding vp of riches when he was ready for the graue; to acquit himselfe of a couetous disposition, answered: because (saide he) I had rather haue goods to leaue to mine enemies, when I am dead, then to stand in neede of my friends, whilst I am alive.

Thus we may see there is not a vice so odible, but they haue skill to maske it with the visard of vertue.

And the Vsurer on the other side, he pleads not guiltie: nay, he will hardly be perswaded, that Vsury is any sinne at all, or if it be a sinne, it is such a sinne, as it lies in his owne will and disposition what manner of sin himselfe will make of it, whether a little sin or a great sin, or a sinne of any asize, that he himselfe doth list to forme or fashion it.

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Now the Vsurer doth acknowledge that the Scriptures doe prohibite the taking of Vsurie, and (saith he) so God himselfe hath commanded, *Thou shalt not steale.*

Now for a rich man to be a *theefe*, euery man can say, he deserves to be hanged; but for a poore man that is ready to famish, and in his necessity, he stealeth a loafe of bread to saue his life, here is now a theft committed, and a direct breach of Gods commandment, yet to be commiserated.

From hence they would infer a toleration in some persons, namely, to men that be aged, to widowes and to Orphanes: and there be some that publicly in writing haue maintained a toleration to be had in these, and doe thinke it a matter drawing nearer Charity, for these to make profit of their money, rather then to waste or spend away the stocke.

Here is yet a second collection that is gathered by the Vsurer; yet (saith he) if a man be driuen into that necessitie, that he is enforced to steale (though it be but a loafe of bread for his reliefe) yet the theft is to be accosted so much the more, or so much the lesse, in respect of the person from whom it is committed: for in such a case, to steale from him that is rich, the robbery is nothing so intolerable in the eyes of the world, as for him that is poore to steale from another, no lesse poore then himselfe: therefore (saith the Vsurer) we may take vse of him that is rich, so we haue a conscience to him that is poore; and to fortifie his conceit, he alledgeth certaine places of Scripture: *If thou lend money to my people, that is, to the poore, thou shalt take no vsury*, Exod. 22.

Here is now no prohibition but that we may take vse of those that be rich, it is but the poore that are only excepted.

And we are yet againe forbidden that wee should take no Vsurie, but it is *of thy brother that is same in decay*, Leu. 25.

When the *Devill* came to tempt our Sauiour Christ, hee beganne with *Scriptum est*; and the Vsurer to saue vp that smne that all ages hath detested, all places haue denounced, and all good men haue euer abhorred, hath leant of the *devill* to alledge the holy Scriptures.

But Vsurie is forbidden by Gods owne mouth, and therefore sin, neither is that reliefe to be found in it that many do expect:

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for where it maketh shew to giue, there it taketh, and where it pretendeth to succour, there againe it doth oppresse.

And therefore hee that seeketh to assist himselfe by the helpe of the Vsurer, is like the poore *Sheepe*, that seeketh in a storme to throwd himselfe vnder a *Bramble*, where he is sure to leaue some of his *Wool* behind him.

There hath been question made of Vsury, what it is, for some would haue it consist only, in the letting out of money, according to the letter, as it is written, *Thou shalt not giue to Vsury to thy Brother*, Deut. 23.

Other some doe thinke him to be as great an Vsurer that taketh excessive gaines in any thing, as the other that taketh vse for his money.

He would vphold his reason thus: If a poore man that is driuen into distresse, should come to borrow the summe of twenty shillings of a monied-man vpon a garment (or some other pawn) that not long before had cost him forty: promising within one month or two, not onely to redeeme his pawne, but also to giue him reasonable vse for the loane of his money:

He is answered, that to lend money vpon Vsury is against the rule of Gods word, and therefore (to auoid that sinne) if he will sell his garment out right, he will buy it (if twenty shillings be his price) but other money he will not lend, nor a greater summe he will not giue.

The poore man inforced by necessity, is driue to take that twenty shillings, and to forgoe his garment, which he had been better to haue pawned to an Vsurer, though he had paid him after fixe pence, or eight pence, yea, or after twelue pence a moneth, if it had bene for a whole yeare together.

There be some that wil in no wise acknowledge this to be Vsury, but let them distinguish how they list, if I should giue my censure, I would say it were flat *Kinawery*.

Euery man can call him an Vsurer, that setteth out his money, but he that taketh aduantage of his poore neighbours necessities, as when he knoweth him to be inforced to sell for need, hee will then haue it at his owne price, or he will not buy: and when hee is constrained againe (by occasion) to buy, he will make then to pay
deare

deare for his necessity; yet howsoeuer he oppresse him either in buying or selling (they say) it is no Usurie, it is but honest trade or traffique.

He that selleth vpon trust, if it be but for one moneth or fixe weekes, and maketh the buier to pay fifty shillings for that which in ready money, he might haue bought for 40. is he not an Usurer?

These Shopkeepers that can blind mens eyes with dim and obscure lights, and deceiue their eares with false and flattering words, be they not Usurers?

These Trademen that can buy by one weight, and sell by another, be they not Usurers?

These marchants that do robbe the Realme by carrying away of Corne, Lead, Tinne, Hides, Leather, and such other like, to the impoverishing of the common wealth, be they not Usurers?

These *Farmers* that doe hould vp their Corne, Butter, and Cheese, but of purpose to make a dearth, or that if they think it to rain but one houre too much, or that a drought do last but but two daies longer then they thinke good, will therefore the next market day hoise vp the prises of all manner of victuall, be not these Usurers?

The *Land-Lords* that doe set out their liuings at those high rates, that their *Tenants* who where wont to keepe good Hospitality, are not now able to giue a peece of Bread to the poore:

If these and such other like Capitall Crimes, be not reputed to be Usury, let them guild them ouer with what other titles they list, I think them to be as ill (or worse) then Usury.

If the bookes of *Moses* be aduisedly considered of, there bee as dangerous menaces against great *Purchasers*, as there be against Usurers: and God himselfe hath said, *Thou shalt not cover thy neighbors house, and the Prophet Esay hath pronounced a woe, vnto him that ioineth house to house or land to land.*

I would not haue men therefore to flatter themselves too much, or to thinke themselves more honest then (indeed) they be: for if we relie too much vpon the bare letter, he breaketh the commandments of God in as expresse a manner, that hath money in his purse, & will not lend his needy *Neighbour*, as that lenderh money

to vie: for the same God that forbiddeth to take Usury, saith againe, *Thou shalt not seeke thy compassion, but shalt Lend: And David in his 112. Psalm saith, a good man is mercifull and lendeth.*

Our blessed Sauiour againe in the 6. of Luke, *Do good &c. lend, looking for nothing againe.*

It followeth then, when a man is enforced by necessity to borrow, he that hath money and will not lend, is no better then a Usurer.

And as he is thus commanded to lend, so he is enioyned againe not to keepe his neighbours pawne: *If thou take thy neighbours raiment to pledge, thou shalt restore it before the sunne goe downe, Exod, 22. And for feare of forgetting, in the 24. of Deut. it is yet againe iterated, in these words, If it be a poore body, thou shalt not keepe with his pledge.*

So that we may conclude, the Usurer that will not lend but for gaine, the Miser that will not lend at all, the Landlord that racketh vp his rents, the Farmer that hoiseth vp the market, the Merchant that robbeth the Realme, and all the rest whatsoever, that doe oppresse the poore, they are all in one predicament, and may be all called the *dinels Journey-men*; for they do the *dinels* *ourney worke*.

Here is now to be considered, that these loathed sinnes of Couetousnesse and Usurie, though they haue pleaded in their owne excuses, yet they haue euermore beene condemned euen from the beginning, and so they are continued euen at this present houre.

But this monstrous sinne of pride, for the which the *Angels* were thrown out of Heauen, and by which the vengeance of God hath beene so many times drawne vpon this *Globe of Earth*, it is now growne into a fashion, and it is become so generall, that it is but vaine for any man to speake against it.

It is community that taketh away the sense, and then example is it that blotteth out the shame, for the power of example being so common as it is, is a motiue good enough to perswade that pride is no sinne, which is in such generality amongst them that be of the best account.

Pride if in a Prince, it ruines the loue of his subjects; if amongst

mongst subiects, it breedeth neglect of duty to the Prince; if in any State-man, it drawes contempt both of Prince and Subject: the pride of this age is growne to that height, that we can hardly knowe a Prince from a peasant, by the view of his apparell: and who is able by the outward shew, to discern betwene *Nobility* & *Servility*, to know a Lord from a Lowt, a Lady from a Landres, or to distinguish betwene a man of worthinesse and a base groome, that is not worth the clothes that belongs to his backe? They do shine in silke, in silver, in gold, and that from the head, to the very heele.

With titles, with worship, & with words, we may distinguish estates, but we cannot discern them by their apparell.

It is pride that hath deprived the *Angels* of the ioyes of *Heaven*, it hath been the overthrow of kingdomes and common wealths here vpon the earth, it is the inhauser of all our miseries now in this age: it hath banished Hospitality and good house-keeping, it hath raised the rates and prizes of all things, it breedeth dearth and scarcity, it inforceth theft and robbery; it is pride that filleth the prisons, that impoverisheth City, Towne, and Country, it is pride that maketh so many Townsmen and Tradesmen to play Bankrupt.

It is pride that hath expelled our Yeomanry, that hath impoverished our Gentility, it hath replenished the Realme with bare & needy Knights, and it threatneth a worse succeeding mischiefe, then I dare set downe with my pen.

It is pride that hath banished Hospitality, and where Hospitality is once put to flight, there Charity doth seldome shew her face; for Charity is so combined with Hospitality, that where the one becommeth lame, the other immediately beginnes to halt.

I did neuer beleue the Popes *Transubstantiation*, but now I see charity is transubstantiated into apparell, when we shall see him that in a hat-band, a scarf, a paire of garters, and in Roses for his shoo-strings, will bestow more money, then would haue bought his great grand-father, a whole suite of apparell to haue serued him for Sundaies.

Thus we do see it is pride that wasteth and consumeth all things

to vphold it selfe, it destoieeth both loue and hope; it is pernicious to the poore, it is maligned in the rich, neither can a Prince himselfe that is proud, be able to shroude himselfe from contempt of the vulgar, but he will be despised.

Marry the best sport in this sinne of pride is this, wee shall neuer see two proud persons, but the one will enuy and despise the other; for pride doth malice pride, and it will mocke and scorne at that pride in another, that it will neuer marke nor see in it selfe: it is a vice that is left destitute of all helpe or defence, or of friends; it was expelled from Heauen, and it is the most consuming plague that may happen vpon the earth, and the best reward that belongeth to it, is the burning fire of *Hell*.

Tell me now thou proud presumptuous flesh, hast thou not reason to turne ouer another leafe, when wrath seemeth to threaten, as though there were no sauing faith left vpon the earth?

Nature hath sufficiently taught vs to lift vp the hand before the head, because the head is more worthy then the hand; and the Spirit of God that hath created this *Nature*, should it not reach vs to forsake our owne willes, and to giue place vnto his, without the which our willes could not be?

We doe neglect the iudgements of God, and notwithstanding the miracles he hath shewed vnto vs, we aske with *Pharao*, *Who is the Lord?* but we doe not lay hold of them to our instruction; perhaps we may sometimes wonder at them, but neuer profit by them.

I haue thus farre presumed to thrust my lines into the wide world, to abide the furie of all weathers; if they proue distastfull to some palates, yet I hope there be other some, that will better relish them: for those that shall thinke them

too tart, let them vse them in the stead of *Verminice*, for sweet meates are euer best relished with soure sauce.

FINIS.





Epilogus.

Now after 2 3. Bookes by me already published, so make them up in 2 dozen, and for my last farewell to the Printers presse, I have taxed my selfe to such a kind of subiect, as is better fitting to be roughly rubbed with a reprehending veritie, then slightly to be blanced over with any smoothing flattery.

I know I shall offend a number, for I have emueighed against sinnes and that of severall sorts: perhaps some will say I am too bitter, but can we bee too serious in exclaiming against Pride, against Adultery, against Drunkenness, against Blaphemy, and such other, and so great Impiety, as I thinke since it rained fire and brimstone upon Sodom & Gomorah, there was never the like: if it be not now time then, both to speake and to write against those abominations, it is high time the world were at an end.

I have not meddled with any thing that is repugnant to religion: and for matters of state it fits me not to deale withall; for Satyrlike inveighing at a mans private person it is farr from my thought. Yet I am sure to want no censuring; but I have armed my selfe againe all those reproches, wherewith malice it selfe is able to load me, my soule and conscience bearing witness, that my intent hath bene no other, then to drave men into due consideration, how much they lose of Time, in hunting after vanities: then let Detraction whet his tongue and spare not, if I displease any, if they be not such as doe know themselves to be faulty.



